AN

ADDRESS

BEFORE THE

Society for the Promotion of Collegiate and Theological Education at the West,

DELIVERED IN

TREMONT TEMPLE, BOSTON, MASS.

MAY 30, 1855.

BY

REV. LYMAN WHITING.

Published by order of the Directors.

BOSTON:
PRESS OF T. R. MARVIN, 42 CONGRESS STREET.
1855.

From Pth Vol 389

69350.

A. J. Corson

June 13, 1865.

ADDRESS.

In the Southern centre of England, where the Isis and Cherwell join their streams, and amid the luxuriant meadows fringing those classic rivers, lies the world-famed city, Oxford. Nineteen Colleges and five Halls, in all conceivable irregularities of rambling piles, and inexplicable architecture, send up their sombre, time-browned turrets, towers, walls and stately portals. Age, yea, antiquity itself, seems to be enshrined there. Crumbling walls of stone, ancient patterns and uses which dreamily form into the seamed faces of by-gone generations, look down on the curious visitor.

Open the history of this city of Colleges, and the dim figure of "Alfred the Great" stands at the head of the solemn company of founders and builders. Royalty, Nobility and every rank of famed men illustrate, and are enshrined in, the record of those who, in assiduous benevolence and fervent devotion to learning, there built the richest, most capacious, magnificent and famed University in the world.

The profuse gifts and toils of half-a-score of centuries are piled in the solemn cloisters and massive quadrangles, the stranger reverently looks upon. Generations, yea, centuries, group themselves before the mind, holding up this marvelous city,—its matchless stores of history, biography, names, books, works of art and cabinets of science, as *their great educational work*, as the classic masterpiece of pious and studious beneficence. They proclaim that the successive generations of an empire were taxed to help on the vast design, that kingly and noble revenues were freely spent for it; and who but feels the majesty of the completed work! Who but reveres, admires, as thoughtfully are weighed the mighty issues!

That work was ended. The gigantic palm-tree of England's learning, planted in her choicest ground, nurtured by her fondest love, blossomed and fruited; and upon the wings of friendly providences a few of its seeds were borne across a storm-ridden ocean, in a New World dropped, and in astonishing contrast there sprang up, first amid the rifted New England plantations, and thence on fertile prairie and beside the great water courses, not a city of Colleges, but a sturdy family of Universities, scattered through a domain of more furlongs, than England ever measured roods.

A score of Colleges, each a distinct, organic whole, often the centre of a countless family of primary schools, fed by them, and in turn leading on their life—not huddled into one low, marsh-platted city, but dispersed at distances which marked, from time to time, the rim of that ocean of life the tribes of the earth are pouring upon this asylum of earth—this is the growth, this the fruitage of the New World planting. Kings, nobles, and the chief estates in a church, powerful almost as the throne, have not had this work in hand. The sinews of a nation were not straitened to build these walls. Slowly arriving centuries were not waited for, to pile the towers, and store these libraries and cabinets. Nay, even the Legislatures of the Commonwealths whose glory and pride they are, have often held back their fostering breath, and sometimes assailed with frowns, the petitions for their favors. Neither have the churches been forward to build, with their consecrated hands, the temples of learning, though from them the temples of religion borrow their choicest servants. No sceptre was lent as a lever, no government as a guardian, and no church as a "nursing mother," assumed to endow the new world in its newest necessities, as the land of our fathers had by these agencies been endowed.

But, more strange to record, a few pious men, humble ministers of the gospel mainly, undertook the very work which, when less devotion to Christ inspired the task, exhausted kings, and tired the stoutest prelates of a gigantic church. On the snowy wastes of a prairie, one company kneeled, and consecrated ground upon which sprang up an eminent candlestick for learning; in a rude log school-house, another had its mental fashioning; and in like humiliation most of the consecrated

schools of our land were planted. Troubles, indeed, encompassed these daughters of a ripe civilization, as thus they fearlessly wandered into the wilderness. Perils of journeyings, perils in the wilderness, perils by their own countrymen, perils among false brethren, beset them. "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness"—all these troubles schooled the infancy of this apostleship of learning, as it strove to make proof of its calling among those to whom it had gone. The extinction of half a score of these beleaguered ones, in the newer portions of our land, seemed for a time inevitable.

They have been saved!—their fate changed from classic ruins to classic realities. A company of pious men—not by legislative, nor by ecclesiastical guidance or persuasion, but from love to the land they dwell in, and to the souls it shall contain—banded themselves together, to work a rescue to the imperiled, and to nourish to fuller life such other consecrated schools as may arise in this household of the nations.

That company of deliverers, now a society in the *twelfth* year of its age, comes up to the temple among its kinsfolk and acquaintance, at this festival of Christian charity, and by a singular coincidence brings in its hand a record of *twelve* literary Institutions it has rescued from ruin, or vitally helped, during its short life.

The first great Saxon School Scheme was to gather into one classic city the seeds and implements for planting the nation. Oxford was proudly termed, *The granary of English learning.* Its limited and dwindling beneficence, its deplored and shameless perversions and abuses, adjudge that experiment.

The second, or New World experiment, began at Newtown and Saybrook and Newark, and in other Atlantic States, diffusing not alone the seeds, but the granaries also, over all the land. Colleges at the West are only seedlings from Colleges at the East, planted in those fertile expanses which astonish and alarm, by turns, the Christian patriot. To contemn the seedling, does despite unto the parent stock; for the quality and the purpose is the same to each. One purpose has infused both alike. One seal would serve both—"*To Christ and the Church.*" Nor is the mode essentially different, by which the germs are treated. They all began as beggars. They all have

been known as a race of mendicants. Did not each New England College spend its childhood in piteous pleas, and patient knocking at the doors of the generous rich? Yea, the very names they bear in such reverent pride at this day, testify to their befriended orphanage. What does the name Harvard signify, but that this eldest of the New World schools was a poor beggar in the wilderness, almost homeless, till Rev. John Harvard, of Charlestown, dropped into its empty scrip half his estate, supposed to have been £779 17*s.* 2*d.*; and thence it lived and throve, till it welcomes the youth of the nation to its friendly shades. Did not Elihu Yale, of London, Governor of the East India Company, pity and help the homeless starveling of the Connecticut and New Haven Colonies, and by his gifts fix its habitation and give it a name? So Dartmouth, and Bowdoin, and Williams, each bear names which declare the generous charities of revered benefactors.

The noble charity now before you does not ask, does not expect, such decisive gifts. It meekly pleads, however, that in asking a share in the charities of its time, it adopts examples it is not safe to reproach. Not to princely merchants and governors and earls only, is its petition, but to the humble givers so numerous in our churches, to whom the "record on high" is monument enough. It has pleaded often, used many arguments, and worn some of them to a scantiness parallel to the case of the objects they plead for; but it has yet others to use, and holy Providence and the Spirit of Grace frames new ones faster than they prevail on the consciences of men. To-day it offers these few.

I. The education of the common people depends upon the Colleges of the country.

If the general welfare of the country requires the common school, for the same reasons the common school requires the College, because, in a sense, the school of a district—by an inversion of nature's order—is the rill flowing from the College as its fountain. As in the highest personal scholarship, a minute intimacy with rudiments, with the grammar, the elemental portions of a study, must be preserved, or no true progress is made, so in the highest diffusion of knowledge, the elemental schools are indispensable. They are the primers

and grammars to the Universities and Colleges,—derived from the higher schools and made of any use by them. An English primer without an English literature beyond it, would be but a worthless toy. The value arises from that to which it leads, not from what it is. So of the schools. Though a positive value inheres in the least learning, yet its chief worth is in its power to open the general treasures of knowledge. To know the alphabet of the Greek, is an acquisition quite remote from rejoicing in the magnificent beauties of the Iliad. Hence the best educated men, as a rule, are the most devoted friends of the elemental school; for they best discern that vitality in them, connects with the highest vitality of all education.

A recently published journal of interviews with eminent foreigners, relates that one of the most famed German professors named two Americans—once his pupils—as scholars of pre-eminent gifts and promise. One of them is the present Secretary of the Massachusetts Board of Education.* Thus it will ever be. The common school will be most wisely and thoughtfully cared for by the most excellent pupils of our Universities. The whole argument, indeed, for the common school, is an argument for the College, for both are schools, both common to the public use,—one being the first, the other the last step in a liberal or public education. They are also vitally dependent. The pupils for the higher school must fail from its halls and benches, unless the primary school select and culture from the masses, the choicer learners, and send them on to the higher privileges they can but prepare them for; and on the other hand, the schools in the academy and in the district, will languish unless the well-trained, learned teacher comes down from the College to instruct and inspire. That boy found in a London Ragged School, whose proficiency gave him a seat at Lord Raglan's table, and a place in his suite as an interpreter in the allied army, had wasted his life in wanton uselessness, had not the assiduous charity of that lowest style of school, first found, and then rubbed the grime from the jewel; but the school had never been devised but for the liberal culture; or put in motion, but for the steadfast care of the best educated minds.

---

* Rev. Dr. Sears, since elected President of Brown University.

A score of similar cases could enlarge the illustration, but the argument does not need it. One set of census comparisons shall suffice for this part of our plea. Massachusetts has in her Colleges, professional and scientific schools, 1,149 students; and in her common schools, 199,447. Virginia, with about one-third more population, reports in her Colleges and professional schools, 744 students, and in her common schools, 109,775 pupils, which is *four hundred* less in her highest schools, and *ninety thousand* less in her common schools, than has this State; and of those disgracing both the States, as unable to read or write, Massachusetts has 28,000, and Virginia, 88,000! The Colleges produce and nurture the common school, and those schools in turn feed and fill the Colleges. Neither progress alone. A true interest in one, will soon expand to the other. The census returns of the United States give endless data for these comparisons.

II. The distribution of gifted and well educated men through the unfurnished portions of our country, at the call of these Colleges, is an efficient benefit incidental to this work.

One of the most engaging pictures of ancient history, is the account of Plato leaving Athens at sixty-four years of age to go to Syracuse, on the urgent entreaty of Dion, the guardian of the young Dionysius, son of the tyrant. The skill of the plea, and the splendor of the pageant, "a Galley adorned with Ribbands," &c., with which royalty welcomed him; are quite inferior to the simple grandeur of the reasons this prince of learning gave for going. They are thus told: "But at length, after he had considered, that in curing only one Man, he should make a whole Nation happy, and that perhaps God was opening a way for him here, actually to set on foot that Perfect Government of which he had already given the Idea in the first Books of his Commonwealth; he resolved to go, not out of Vanity, or to acquire Riches, ... ; but was overcome only by the respect he bore to himself, that he might not give the World an occasion to reproach him; that he only discoursed of Vertue, but never voluntarily put himself in a Condition to reduce it to practise."*

* Works of Plato. Translated from the French. Notes &c. by M. Dacier, London, 1701.

What that magnanimous scholar and philosopher, in his self-exile did, scores of our time at the call of the Colleges this Society presents, have repeated. Many a man of learning, who, tarrying at home, had been an ornament to the Athens where he dwelt, has resigned fair hopes, and generously gone to some Western Syracuse on the mission of letters, and of Christian learning. Our choicest men, thinkers, no less than scholars, have hearkened to the calls from the young schools in the West, though tones of privation and of continuous self-sacrifice mingled in the summons. Other calls would not have moved them. No allurements of scenery, or of wealth, of political or of social advancement, would have prevailed; but the temper of the old Grecian master—*to benefit a nation, through labor spent upon a few*—this has effected the dispersion of our choicest cultured men, over all the land. More than one hundred such have, for longer or shorter periods, bestowed the light of their learning, and the wealth of their acquisitions through these Colleges, upon the literary destitutions of our land. Some of those who were pioneers in these sacrificial toils, after unmeasured service, and equal sufferings, have come home to sit in the most eminent Chairs in the schools of New England, and to mingle the merits of a distinguished Eastern education with a rare Western experience. If the sustentation of these redemptive institutions could claim no higher merit than this distribution of valuable men, and the diffusion of their labors, this would be a favorite charity to all who can appreciate the local influences of true learning, and can discern the benefits which always surround its presence. The drifting emigrant mind, loosened from all its local fastenings, and from those of superior culture, feels in the name College and College professor, a renovation of the decaying civilization in its bosom. Those were names which at home stood for a superior learning and wisdom, guiding the public mind on many questions, as head-lands and light-houses guide the mariner along the coast.

There is a double power in the presence of a College and its corps of learned men over such a population. One power is reminiscent. It restores to the emigrant's thought the idea of an institution he was wont to revere from his earliest days, but which he did not expect to find in his new home. Another power is, the personal ownership, which intensified

personal contact with all the institutions of newly formed society, gives in so marked a manner to the emigrant mind. All things which add the least to the merit of the new home, become remarkably *ours.* Removed from the esteemed institutions of older settlements, every item of social furnishment rises to an extravagant value,—it perceptibly raises the general worth of all that is possessed. We smile at times to meet men who, in New England, disowned churches, and disdained Colleges, and College-learned men, coming back from a Western home, proudly descanting upon *our* churches, *our* Colleges, and *our* famous men. This intense appreciation of educated men, and the Colleges that engage them, is a powerful agency for the public culture. Scarcely missed from the old and overstocked portions of the country, they become pillars of beauty, strengthening as they adorn the more unfurnished places. We repeat it, if these Colleges did no higher work than thus to distribute the talents and learning of the nation, they would deserve all they claim from the Christian and from the patriot.

III. But a more genial and vital argument for our cause is, that the Colleges this charity serves, have become places marked by revivals of religion; and through those revivals, a chief resource for the supply and increase of the ministry.

It may be safely said, that no places in which are gathered the same number of persons and appliances, have so frequent experiences of spiritual revivings as these, and the younger New England Colleges. Scarce a class, in many of them, completes its course unvisited by special divine power; and of those led to Christ at this portion of life, a much larger number devote themselves to the ministry than of converts from any other class.

In less than a century, ending in 1837, *twenty* revivals were experienced in Yale College, in fourteen of which, *five hundred young men* became disciples of Christ. In the last twenty-five years, thirteen of these seasons have been experienced, and in one of them the hopeful converts numbered one hundred.

Dartmouth College has a record of *nine* powerful revivals in the space of sixty-five years; and six of these nine revivings numbered one hundred and seventy converts to Jesus Christ our Lord.

Williams College has its most precious history in the series of revivals which have given it an eminence wherever its name is known. With one of them connects the origin of missions, the broadest and noblest feature of Christianity in the time in which we live. More than *twelve* such seasons, it is believed, have been there experienced since the founding of the College.

Ten revivals occurred in Middlebury College in the space of forty years, some of them of eminent power. Every class but one, during the first twenty-five years of its history, shared in such religious awakenings; and some of the classes passed through three or four such.

No class has yet left Amherst College unvisited, during its course, by a marked revival of religion, and scarce a year has passed without special religious interest. Nearly *three hundred* hopeful conversions are recorded for the thirty years of its existence.

It is very noticeable that the younger Colleges of the country have been pre-eminently the places of this power. All those at the West, in intercourse with this Society, present these scenes as a conspicuous part of their history. Illinois College experienced six revivals, in its first eighteen years; Marietta seven, in fifteen years; and Wabash College *nine, in fourteen years*, and no one of the twenty classes it has educated but has witnessed from one to four revivals. A peculiar blessing has from the first rested on this College. At the end of ten years from its opening, the record was, "Of the five hundred and seventy-one students that have been connected with the College, two hundred and twenty were either pious, or became so after joining College." Thirty-nine of fifty graduates possessed hopeful piety; and of the thirty-nine, *twenty-two* dated their hopes during College life. During the past winter a remarkable interest occurred, *forty* of the students being at one time numbered as serious inquirers.

So throughout that group of Colleges which adorn and beautify those regions, the divinest gifts ever sent upon the churches seem to be remarkably bestowed on them. We scarcely hear from thence, but some one of the number is as Moses coming down the mount, radiant with the glory of divine interview.

In Illinois, Wabash and Marietta Colleges, twenty revivals

had occurred in the eighteen years prior to 1848, though the aggregate years of the three Colleges was fifty-one years, and these twenty revivals were amid the privations of their almost hopeless infancy. In another College, in the same year, the President wrote, "Our winter session has been signalized by a precious revival of religion. At the close of the term, *there was not a single room in the College* in which morning and evening devotions were not held."

But our argument proposes still further, that of these converts, a much greater proportion seek the ministry than from the same numbers, of the same age, from any other condition in life. No revivals are marked by so much decisive experience. Opposition to religion among collected students, is more sharply defined, more persistent, subtle or bold, defiant or seductive, as the temper of time will serve; it also is helped by closeness and acuteness of contact, and attains an assiduity in enmity, not found where the mingling of different ages, conditions and pursuits, tempers and checks the hatred such scenes awaken. Hence it costs a decisiveness, a determined devotion to Christ to begin a religious life in College, that is scarce known in other modes of life. Young men in that position, transferred from the dominion of Satan to the service of Christ, have commonly decisive hopes, and distinct convictions of Christian character and duty. The urgent tide of such an outset, often gives an impetus felt to the end of life's career. The voice of their Lord calling them to his discipleship, first heard above all the clamors of ungodly associates, sounds in their ears to the end of their race. Hence very naturally, more, beginning the Christian life at that period, pass on to a life-time devotion to Christ, than from any other period of conversion.

College revivals are also measurably free from the distortions of such scenes as often occur where there is less culture of character, and less of the simplicity of unperverted moral sentiment. They are purer, as more spiritual, more simple, direct and cogent than among scattered populations, and sectarian sympathies and perversions. Popular currents do not drift masses there, nor "winds of doctrine" blow so vehemently as in less sheltered and less regulated assemblies. The great Head of the church wisely selects many "ambassadors for Christ" from these revivals.

Examination shows that full one-half of those who have entered the ministry from the Colleges helped by this Society, were hopefully converts from College revivals. The older Colleges agree in this experience. The graduates of Yale engaged in the ministry from its beginning, are only as two to one of the hopeful converts in its revivals. Of one hundred and seventy converts in nine revivals in Dartmouth College *one hundred* are known to have entered the ministry. Of the ministry Amherst College has furnished, about one-fourth were the hopeful fruits of College revivals. This is the proportion of those from Williams College, and of those from Dartmouth, from 1809 to 1838. One-fifth of the graduates of Middlebury College, who became ministers while Dr. Bates presided in it, were College converts, and a still larger proportion before the Education Society selected and sent such numbers forward to the ministry.

This is an argument of great consequence. If Colleges devoted to Christ, are the homes of special divine influences in so remarkable a degree, and if conversions in Colleges connect with the hopes of the church for a ministry in so vital a manner, then do not the Colleges become the hopes of the church, and through that of the world. If there are elements in College life distinctly instrumental in forming men to piety, and after that to the divinest pursuits ever committed to man, we ought reverently to inspect those elements, and to cherish their forces.

All who are familiar with student life, know how weighty and constant a question the choice of the profession that should follow, is, until a firm decision is made. It is a very anxious outlook for the College student, toward the dim, and yet adjacent future; especially so, when the entire personal prospect for life depends upon his personal exertion, or when noble aspirations *to do a service*, and *to be a service* to mankind, disdain the pleadings of elegant selfishness, and of aimless indolence. Religion at once inspires a purpose. It is itself *a consecration*, and that is the highest possible purpose. The very act of surrender to Christ, half determines the career for life, and that, to some public service for the Lord; for such service is but a detailed and extended devotion to him. "The love of Christ constrains," a moaning world pleads, a "crown of life

which the Lord the righteous Judge will give," to every faithful disciple, invites; and does not every truly pious student so feel these forces, that once, at least, he thinks he shall thus devote himself. All affinities also allure him. The devoted disciples—his companions—have the eye fixed on that. The social impulses of his piety, and the social duties of it, drift him toward it, and half unconsciously to himself he aspires to take part in this hallowed apostleship.

These, we say, are forces peculiar to College, and are reasons why an intelligent love to the church and to the ministry will join these divinely appointed agencies in its affections.

Still further. In all the great work for the church by the hand of man, the Universities have been conspicuous. The reformers, Wickliffe, Huss, Luther, Erasmus, Calvin, Tyndall, and Knox, were armed for their victorious battles in the schools. While they were students, most of them forged the weapons they used in subsequent victories. One eminent for his knowledge in this matter said, "The Universities of Prague and Wittenberg, of Basle and Lausanne, of Oxford and Cambridge, of Strasburg and St. Andrews, were the birth-places of the Reformation."* It was while sauntering in a cloister of his University, the spark dropped which inflamed the heroic Luther. There, he found the 'weapons mighty through God to the pulling down of strongholds.' The great reviving of religion in England, and which reached America, a century ago, *began with College students at Oxford.* A little company of praying freshmen, touched by a live coal from that glowing altar—the cross of Christ—kindled the flame which consumed the hay and the stubble of a formal hierarchy over all the land. The Wesleys, Whitefield, and a few compeers, began, as students, that memorable renovation of religious life, felt through the church of Christ to this day. In my possession is a small volume of fervent Evangelical hymns, printed nearly a hundred years ago, "without Temple Bar, Lond. for John Wesley, M. A., Fellow of Lincoln College, Oxford; and Chas. Wesley, M. A., student in Christ's Church College, Oxford." In the silent cloisters of that ancient University, these heroic students versified psalms and German lyrics, that went forth like arrows upon

---

* Prof. Tyler's Premium Essay, p. 114.

the tones of song, and rallied the faltering courage of persecuted disciples, when on trial in the Star Chamber and in Bonner's Consistory. Their College diplomas were seals of scholarship which haughty dignitaries could but respect; and soon uncounted "living epistles, known and read of all men," became seals of an apostleship few could disavow.

The hopes of the church, then, for her ministry, for her spiritual charioteers and horsemen, are guided by experience to the schools of the church.

IV. We must turn from these persuasions, to an argument rendered tolerable after them, only by its position, as comprehending the results of those before stated.

It is the mercantile argument.

The learning, religion, and the living ministry bestowed on the great West by these Colleges, unite in special benefit to mercantile morality, and hence to the safety and value of business engagements there formed. Eastern merchants have an especial and increasing concern in the commercial integrity of this immense market for Eastern industry. However lightly men think of religion and of the culture attending it, they are 'terribly in earnest' as to the counterfeits and cheats which irreligion and ungodliness impose on them. They forget that, like the pillars of Hercules, Education and Religion define and defend the path of trade. These create a jurisdiction of intelligence and morality which are of vital advantage to all who are directly or even remotely interested in the mercantile character of those regions. If, as before stated, the Colleges lift and perpetuate the minor schools; and all together raise the popular intelligence to a juster judgment and a more temperate enterprise; and if they determine a religious character which presides over all the pursuits of life; then is it any assumption to claim that these Colleges, in their success, make every mercantile interest, wherever their power is felt, safer and more solid? Hearken to discerning merchants; do they not already concede that moral, and hence commercial obligations have gained force latterly in their spheres of Western trade? We claim that under these College influences every bale of merchandise sent from these stores, and every share of stock in the vast internal apparatus of those immense works is safer,

is less likely to be a prey to ravenous, all-devouring speculation and to those panic derangements incident to undisciplined and unscrupulous communities. The Colleges educate the men who practically guide the mercantile and the popular judgment and acts. They get ready the men who frame the laws and sit on the benches of public justice, and who direct popular convictions and practices.

More than this. Large numbers found in the marts of trade, among its officers and executive men, are the graduates of Colleges. The mercantile, next after the professional classes, absorb the educated mind of any country. The great school of traffic, the balancings of supply and demand, the forecasts and nicely adjusted reasonings of an intelligent commerce, require a high order of attainment and of mental training; and they in turn not unseldom educate upon the College beginning, a character fit to adorn and able to honor the magistracy of a commonwealth. Governor Hancock, and his mercantile Successors, to the present office-bearer, illustrate the appeal. In the days of the Revolution such merchants were captains of the patriot hosts, or masters in the assemblies of their counsellors.

Take from the mercantile corps of this city, or of any other metropolis, the publicly educated men, and compute the injury, who can? The patient estimates and long protracted explorations into troubled finances, and in search of those distant disturbing agencies which, like restless tides, always beset the course of trade; or when newly found material offers to commerce new elements, and invites discerning enterprise; or when affairs of state become intertwisted with the finances of the state; then who, but the well-trained merchant, can deliver from exigency?

All these reasons reach into the trade-character of our newer country with—if may be—greater force, than they have in the better settled and regulated marts at home. The ruder and more tempestuous the sea, the more expert and powerful should be the pilot.

These Colleges thus plead, to every enlightened merchant, his own self-preservation, and the perpetuity of the commercial virtues which adorn his own profession. If so low a motive can find a place in a generous man's bosom, let it urge him to this beneficence, that all his business interests West, rise in

value in proportion as business skill and business virtue are there raised; and as throughout the commercial world, popular intelligence and the public virtues which come from it, furnish those qualities to men of business, so in this region they are to be looked for from the same sources. Nor does the plea spend all its force upon the persons directly carrying on the exchanges of trade. The producer, and artisan—only second links in the chain—depend equally upon the public character of those who buy their fabrics. If a race of semi-barbarians shall overspread our fair prairie-empire, the hammer at the forge, the loom in the mill, the fingers that sew, and the hands which file and furbish, and weave and dress, the skill that prints and that which makes the printer's curious implements, and the mind that frames the thoughts for him to stamp in myriad issues,—these all alike, will be denied employment. The merchants are but the agents of these workmen, more dependent on them, than they upon him; for he has no occupation when their labors cease, but they can act as their own salesmen; both alike depending for success upon the character which creates the demand, and recompenses justly their labors. The argument is not alone to those whose magnificent warehouses darken the streets, but to him also, who splits and hews the granite which builds the houses; not alone to him who sells the bales and cases which crowd the mart, but also to him who spins the thread in the fabrics, to those whose patient fingers form and finish through numberless processes, the contents in the cases; and beyond them to the great host culturing, gathering, transporting, and trafficking the raw materials; to all these is the appeal. Every corner of the great Eastern workshop ought generously to hearken to the great Western sales-room crying out, "Save yourselves by saving us,—make sure your own interests by timely aid to ours."

If it be a mercenary argument, is it not one Providence has framed and sent forth toward those who neglect other incentives to that beneficence which perpetuates the purpose and spirit of the world's Redeemer? Is it not a force which converges all the ramified interests of a vast and spreading inland commerce around one capital necessity, *an honest personal character*. Every school of religious and liberal culture incalculably improves that character.

There is a plant springing from the prairies called the polar

plant, because the plane of its leaf always points due north and south. Emblem of these "Trees of centuries," these seats of social culture, and of that religious life which guides a nation's destiny, is that frail flower-magnet rooted on the dreary plains. Those fearful tides dashing across our land, ah, shall no steadfast compass determine for them the ordinances of the heavens, and show the course which even the march of nations must take, to make sure of propitious destiny! Shall the altar-fires in households, and the life-virtues which thrive only in their warmth, languish because there are no prophets crying in those wildernesses,—and there be no such cries, because the church and the interdependent throngs traveling in her company, leave the schools of the prophets to languish in neglect? If motives from religion will not stir men, will not motives from self-interest do it?

But, it is said or suspected, that more than enough ministers are already prepared. This is a surprising token of scanted knowledge, or of interest in so vital a question. From nine of the New England Colleges, only about *four hundred* students are devoted to the ministry; and of these in the ordinary course of preparation, about *one hundred* only, can reach the ministry each year. One hundred ministers from New England yearly! and how many fall out yearly, by infirmity—of heart, of mind, or of body? In the year 1854, *fifty* Congregational ministers died, leaving but fifty from the annual increase, to serve the new churches at home, those in the West, and to care for the heathen world; and shall these Western Colleges, with a history sealed by above twoscore "times of refreshing from the Lord," and their company of about eight hundred students counted as hopeful converts, since the founding of the Colleges, shall they be deserted by the timely, and essential charities they ask for? More than one thousand Congregational and Presbyterian churches surround these institutions, and are dependent more or less on them for their ministry. Oh, how importunate those thousand voices on behalf of those well-springs of religious life and of educational supply for themselves.*

* It is worthy the thoughtful remembrance of our readers, that the early days of Colleges in this country have been by far their most productive days to the

The sight and local presence of a College is itself an educator and a conservator of the better life of society. If it did only stand, it would be a valuable preceptor by its power of suggestion. The careful culture of older countries than our own, better understood this than do we.

In the middle of the royal city Berlin, Germany, rises a very noticeable building. It is an immense square structure, all its sides imposing fronts, towering and vast, all the roof-lines and casements heavily laden with the emblems and patterns of all war tools, blended into artistic and frowning illustrations of the character of the edifice. It is called The Zeughaus, or Arsenal and Military Museum of the kingdom. The main entrance is toward the old palace, divided from it by the great street of the city. The massive double portal of this entrance exceeds in emblematic study the before described parts. Four colossal female figures stand upon pedestals which serve as gate-posts. At the knee of each figure, in studious attitude, is the statue of a boy, to whom the figure is teaching, to one, the elements of numbers and their simpler uses; to the next, the beginnings of geometry; in like manner, to the third, engineering and gunnery; and to the fourth, pyrotechnics; each boy with slate or work in hand, an eager pupil of the *Genius of War*. So by magnificent *emblems*, the nation as preceptor to the young mind in it, holds up the art of war as the grand study for the youth who aspire to her honors and rewards.

Like those colossal matrons, in their position, the Western Colleges, each with a young State at its knee, is preceptress to it in Christian learning, and Christian civilization; and the grand embodiment and picture of it, is the College itself. Their walls and towers radiate the light of the world's learning. Their mere presence is a better fortune to the Commonwealth than ten gold mines, which degrade, about as fast as they enrich.

---

ministry. From the first ten classes at Harvard, numbering 65 graduates, 36—more than one-half—entered the ministry. From the first ten of the present century, numbering 443 graduates, only 73 became ministers; that is, about *one-sixth*. Dartmouth gave, from her first ten classes of 99 graduates, 46 to the ministry; and then of 334, in the first ten classes in the present century, only 67, which is *one-fifth* the graduates. Even Amherst, giving from its first six classes of 106 graduates, 68, or 15 *more than one-half* the entire number, shows from the same number of classes, 20 years from the founding, only 66, of 150, or 9 *less than one-half* of her graduates in the ministry.

Shall these stately teachers, "chiefs of elder art" in the school of Saxon civilization—shall they be left to drop from their pedestals, at the door-posts of that advancing and amazing empire? Shall they not rather grow in grandeur, and put on fresh lustre, to win the youth, that pass by, to their stores of noblest wealth; for the understanding they will bestow, is "better than gold, yea than much fine gold."

"They are growing rich and able; let them build their own Colleges," cries one. True, riches may increase; but that increase may destroy or divert the very spirit and sense of mental want, needed to do this work. No power short of positive vice is so fatal to love of knowledge, and to its price, love of study—as wealth. The ancients thoughtfully placed in their pictures of the sage or learned man, the mendicant's staff and scrip, to indicate that poverty in worldly goods was the common condition of affluent knowledge; and the history of modern genius and learning habitually has scenery of attics and the margins of beggary.

The first work of these Colleges is to create a demand for themselves, to educate the public mind into a sense of their necessity to the public weal; just as the gospel is never desired until it first has been preached, and thereby the necessities it meets laid open to the soul. A great critic said of Milton's Paradise Lost, "The poem had a greater task than its author, for he did only produce it from his own genius; but the production was compelled to educate the mind of the world to its sublime qualities, before they could be appreciated by that mind." India and China are rich enough to build, in every village, schools and churches, just as more costly heathen temples are now furnished. But does the wealth bestow the will? Does desire and sense of need, control the ability? These furnishments, as in all time before, must be sent from the higher in privilege, down to the destitute.

There was a period when the halls of learning in Europe swarmed with eager pupils; when in some of those noble Universities, more thousands of pupils were counted, than now are found hundreds. That period was termed, The Revival of Learning. The world aroused itself to the work of self-culture; and all the arts, most of the learning, and the great

impulses which have so borne forward the entire race since that period, began in that strange and almost universal attention to learning. Coleridge says of it, "The discovery of a manuscript became the subject of an embassy, and Erasmus read by moon-light, because he could not afford a torch, and begged a penny, not for the love of charity, but for the love of learning." *

When such a reviving shall arouse us from the dreams, and mental laziness begotten by wealth, then will we ungird the loins of this meek and far-sighted charity, and unloose the sandal from her weary foot, for then the tithes of mammon will be gathered into these storehouses of learning; and truly not room enough to receive them will there be. But till then, you shall not cease to hear her gentle pleadings, and to have opportunity to show your love of choicest blessings, by your endeavor to send them to others.

"But these are small, inconsiderable things at best," replies another. So all Colleges, at their age, have been; and so all great, good and lasting instrumentalities, as by a law of existence, have been small and inconsiderable at the outset. The great River of that valley would serve a child to play in, for many a mile from its fountain. Do you therefore deny that the ships of the whole earth could ride in its mighty channel, as it finally becomes! The gospel in the manger at Bethlehem, and as it to-day engirds the earth, are very diverse magnitudes; but the law of expansion which creates that diversity, is the very law for the growth of these now feeble schools. All Colleges have passed over the same lowly path. Harvard College sent forth but *twenty-four* graduates during its first five years, at which time it was the only College in the New World. What if, at the end of that time, this objection had prevailed, and Harvard had dropped into the rank of abandoned experiments among the planters of New England?

A journal written at Princeton College in 1739 says, "The place we study in, is a log-hut or house, about twenty feet long, and as wide. *Six or seven* have already gone out." Desert such humble beginnings! Nay, to the last grain of endurance on their behalf, let them be held up. Fifty thousand educated

---

* Literary Remains.

men have got that rank and the power of mind which gives it meaning, from the Colleges of our land. Blot THEIR *names* and *deeds* from the nation's, aye and from the world's history, and between what now is, and what will remain, of our religion and history and civilization, find a measure to show the worth of these pleading temples of the civilization of the West.

Two hundred years ago the devout poet, George Herbert, in an almost prophetic precision, depicted the history and the claims of this noble one of the charities of our time; and with his glowing words we leave it to the care of the generous and the wise.

"Now with the crosse, as with a staffe, alone,
Religion, like a pilgrime, *westward* bent,
Knocking at all doores, ever as she went.
Yet as the sunne, though forward be his flight,
Listens behinde him, and allows some light,
Till all depart: so went the Church her way,
Letting, while one foot stept, the other stay
Among the eastern nations for a time,
Till both removed to the western clime.

* * * *

My God, thou dost prepare for them a way,
By carrying first their gold from them away:
For gold and grace did never yet agree:
Religion alwaies sides with povertie.

* * * *

Yet as the Church shall thither westward flie,
So Sinne shall trace and dog her instantly:
They have their period also and set times
Both for their vertuous actions and their crimes."